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The Status of Woman in Korea.

It will be impossible to discuss the property rights of women without speaking of property rights in general. It will be best to take up the general subject, in the discussion of which the property rights of women will appear.

Let us first take the case of a well-to-do gentleman in his home surrounded by his family which includes his wife, his two married sons and one unmarried daughter. He also has one married daughter who, of course, lives at her husband's parents' place. This gentleman's property consists of rice-fields, real-estate and ready money. All real-estate and land is held by deed from the government, the same as with us. His ready money is not in the bank for there are no banks, but it is locked in his strong box or is lent out to merchants at the rate of 1 per cent. or $\frac{1}{2}$ per cent. per month, more commonly the latter; which, considering the risk of loss, which is much greater than with us, is a very low rate of interest. The first thing we want to know is whether this gentleman has absolute control of this property and, if not, what are the other factors in the case. So far as his own immediate household is concerned he has absolute control, but if he has one or more brothers and they happen to be in needy circumstances he is bound to feed them. If he refuses to do so they can go to the local authorities and complain; and the authorities will command the well-to-do brother to hand over some of his money or real-estate or at least to give the indigent brothers enough to keep them from starvation. If on the other hand the successful brother can prove that the others

are indolent and simply want to live off him he will be freed from all obligation. This obligation to feed a needy brother holds good whether the wealthy one received his money by inheritance or made it himself.

If he has sisters they are of course married and have, in a sense, left his family and joined the families of their husbands. He is therefore free from all legal obligation to them. In case they are in severe straits he will probably help them but they have no recourse to the authorities. If his aged mother is still living he must of course support her. If he does not treat her well she has instant recourse to the law and can bring the severest penalties upon him. In fact she holds the power of life and death over him. If he insults her or strikes her or is a thief or seditious she could strike him dead and the law would uphold her in the act. This is not merely theoretical for such acts have been performed not infrequently even during recent years. So long as the man treats his mother well she has no voice in the management of his money. It is hardly necessary to say that the government exercises the right of eminent domain and can "condemn" any property and take it over.

We next ask how a man can acquire or dispose of property. He has the right to sell or dispose of his property at will but here also his brothers check his action. If he is wantonly squandering his patrimony, or even property that he has himself acquired, his brothers can complain to the authorities and ask them to issue no deeds for property so sold. If it plainly works to their disadvantage to have the property sold they can prevent it. But we must remember that while this is the unwritten law the authorities if approached are not approached with empty hands, and to go to law does not by any means insure a just verdict or award.

When a man dies intestate his property all goes into the hands of his eldest son who is obliged to support all his brothers. If he refuses to support them they appeal to the law and force a division of the property, in which case the property is evenly divided, no one of the brothers receiving more than another. If there are unmarried sisters the elder brother will lay aside a portion of the property sufficient for their dowry, he himself being the judge as to how much to give them.

These unmarried sisters have no recourse to the law so long as the brother supports them and gives them a home. If he refuses this they can compel it at law. If there are married sisters the brother who takes over the dead father's property is under no obligation to give them anything. If they are in want he may help them or not as he pleases.

Suppose a man, seeing his end approach, desires to make a will. He calls in a few witnesses, never from his own immediate family, and writes his will before them and they sign it in due form. There is no such thing as probate in Korea, and the eldest son always is the executor of the will. Ordinarily the father will have no doubt as to the son's good intentions and will die intestate. It is when the father fears that his son will not treat the rest of the family well that he makes a will. Supposing then that the will specifies that the widow receive a certain sum, the first son, the other sons, the daughters married or unmarried, each a certain specified sum, every person mentioned in the will has the right to claim at law the amount bequeathed to him or her, and the woman's right is as clear as the man's. But should the will include bequests to anyone not a relative, such as a friend, or the poor, or a monk, or anyone else, such person cannot recover the money at law. They have no redress. If however the executor, the eldest son, refuses to carry out the wishes of his father in these particulars and shows a too avaricious spirit the people of the place will compel him to sell out and move away. They will drive him from the neighborhood and the authorities will not stir a finger to help him unless—but the less said about that the better.

Now let us suppose that a man dies leaving only daughters, one married and one unmarried. In this case the great probability is that he will adopt a son before he dies, someone among his near relatives. This will be principally in order to have some one to sacrifice to his spirit after death. This adopted son has all the rights and powers of a real son and will control the property. Perhaps once out of ten times the father will fail to adopt a son, in which case the daughters take charge of the property and administer the estate exactly the same as a man would and with equal powers. These daughters are not obliged to hand the money over to their

husbands unless they wish. But the husband may of course, if evil minded, seize it, in which case the wife will probably have no redress. This however would very rarely occur, for if it were known the man would be subject to the most bitter scorn of his acquaintances and would be practically ostracized.

In case a man dies leaving only a widow she will adopt as her son the eldest son of one of her husband's brothers and he will naturally have charge of the money. This is a hard and fast rule which is never broken. If there be no such nephew she may adopt some other boy if she desires or she can hold the property in her own name. If her husband has a childless brother she must divide the property with him, but not with any more distant relative such as uncle or cousin.

It is a very remarkable fact that among the common people a wife has greater power over her dead husband's property than among the higher class. Even if she adopts a son she still may control the estate if she so desires. The Koreans have a queer saying to the effect that to live well in this world one should be the wife of a middle class man and when a woman dies she should wish to be transformed or reincarnated in the form of a gentleman or high class man. This is because among the middle classes the woman is more nearly on a social level with her husband, she knows more about his business and has more to say in the management of affairs than does the high class woman; also she has a much firmer hold upon her husband's estate in case he dies. She is not so strictly bound to take an adopted son to whom she will have to hand over the property nor does she have to give so much to her deceased husband's brother or brothers. So they say that a person to be happy should be either a man of the upper class or a woman of the middle class.

As we descend in the social scale all restrictive laws and all inequalities between the sexes are toned down so that when we reach the lowest classes we find that they are much the same as in our own lands. The Koreans say that among the very lowest classes are to be found the most unfortunate and the most fortunate women but this would not be our estimate for the Koreans mean by this that the *mudang* or

sorceresses and the courtezans and the dancing girls, being unmarried, are the most independent women in the land and are cared for and fed and dressed the best of anyone in Korea. Of course this is a terribly false judgment, for it looks merely at material comfort and forgets the awful price at which it is bought. On the other hand the respectable women of the lowest orders are considered the most pitiable for they are everybody's drudge. They have no rights that anyone is bound to respect, and live or die at the caprice of their owners or masters.

The question arises as to whether a married woman has control of the wages which she may earn. In this respect the middle class woman has the advantage of her higher sisters, for while a gentleman's wife will invariably turn over the proceeds of her work to her husband the middle class woman may or may not do so. Every act of a high born woman is subject to far closer scrutiny than that of the middle class woman and, as she can never go to a shop to buy anything, she cannot well use her money; she is a very helpless being. It is very common for middle class women to give up their wages to their husbands and the latter can take money from their wives by force without the least fear of molestation from the authorities; but by sufferance these middle class women are given more freedom in this respect than others.

If a widow is possessed of considerable property and sees her end approach, being without sons or near relatives, she may give her money to some young person and ask him to perform the annual sacrificial rites for her or she may go to a monastery and give her money and arrange to have Buddhist rites performed. This is a very common occurrence in Korea and forms an important part of the income of the monasteries. But no woman of the upper class ever does this; it is only the middle class women who have this privilege.

A Celebrated Monument.

MARKING THE FALL OF PĀK-JE.

One of the most interesting monuments is buried eighteen feet beneath the ground in the town of Pu-yŭ in Ch'ung-ch'ung Province about a hundred and ten miles south of the capital. There are very many buried monuments in this country the exact situation of which is known, but no one seems to care to bring them to the surface. This stone and its inscription are so important in Korean history and the events attending its erection worked such great changes in the aspect of Korea that the matter deserves special mention.

We will remember that for the first five or six centuries of our era three Kingdoms strove for predominance in the peninsula, Ko-gu-ryŭ in the north, Silla in the south-east and Pāk-je in the south-west. Of these three Ko-gu-ryŭ was the warlike one, frequently at war with the different Chinese dynasties. Silla was the peaceful one, fostering the arts of civilization. Pāk-je was neither one thing nor the other but jealous of both her neighbors. When China found it no longer possible to pit the three kingdoms of Korea against each other and was obliged to choose one with which to side, she chose Silla, and from that moment the fate of the other two was sealed. It was in 660 that the Chinese emperor, Ko-jong (高宗) of the Tang (唐) dynasty sent a great army under the leadership of So Chōng-bang (蘇定方) to coöperate with Silla in the overthrow of Pāk-je.

The particulars of the war may be found in the pages of the history that is appearing in this magazine, but it will suffice to say that Pāk-je fell before the combined forces and became a mere province of China. To commemorate this great event, for it was no light matter to overthrow a dynasty that had existed for 678 years, the emperor ordered the erection of a great monument at Pu-yŭ, which had been the capital of Pāk-je. The stone was about ten feet high by seven feet wide and was covered with a Chinese inscription which is confessedly a fine piece of writing. But its literary qualities

are secondary to its historical importance. It forms one of the definite and tangible things upon which we can put our hand and say, "This is a genuine piece of historical evidence," and the inferences that may be properly drawn from the stone and its inscription are most important. It proves (1) The former existence of the kingdom of Pāk-je; (2) The union of China and Silla in her overthrow; (3) The date of the event; (4) The position of Pāk-je's capital; (5) The approximate population of the country. In all these points it agrees so well with what the ancient histories of Korea tell us that it helps to establish the credibility of those historical records.

In the following year, 661 A. D. P'ung (豐) the youngest son of the banished king of Pāk-je raised the standard of revolt at Chu-yu-sŭng (周留城) and moved on the Chinese garrisons. At first he was successful and swept every thing before him till he stood before what had been his father's capital. He burned it to the ground and threw into the river the great monument which the Chinese had erected. There it lay till the days of king Mun-jong of the Ko-ryŭ dynasty, 1047-1084, when a great drought occurred. The waters of the Pāk-ma River were so low that the people found the monument lying in its bed. It was drawn out to the bank but was not set up. It was covered up with debris and the detritus of the centuries was piled upon it till in 1886 a foreigner determined that he would see it. This foreigner was Mr. Tong now Taotai of Tientsin but then secretary to the Chinese legation in Seoul. It can be accounted little less than marvelous that after a disappearance of so many centuries the people of Pu-yŭ should have been able to show him the exact spot beneath which the stone lay. With a band of coolies he dug on the spot indicated, and eighteen feet below the surface he struck the prostrate stone. His description of the scene as he gave it to me by word of mouth was genuinely dramatic. I doubt if any gold miner ever exulted more in striking "pay dirt" on the bed rock than he did in unearthing this ancient stone. He cleared off its surface and took careful rubbings. He determined to make the attempt to raise the stone to the surface. Providence ordered otherwise, for that night a terrible storm of wind and rain swept the valley, houses were unroofed, the river rose in its

wrath and swept away scores of dwellings and caused considerable loss of life. There could be but one explanation of it. The spirits were angry because the ancient monument was to be disturbed. A hundred willing hands helped to shovel back the dirt upon the stone in spite of the almost tearful remonstrances of Mr. Tong, and the next man who wants to dig that stone up will have to tunnel to it from some place so far away that the denizens of Pu-yü will know nothing about it.

But the precious rubbings were safe and the inscription is given below. Time and the elements have marred it but the inscription is fairly complete.*

逾堅輕生重義之心蹈前鋒而難奪心縣水鏡鬼神
關羽萬人敵聲雄而伐趙雲一身之膽勇冠三軍
霍而不追俯韓起而高視標秀氣於文昌駕李
派長瀾於委水英圖於武帳極方壘遠擗於魯
伐先命上柱國扶桑國比遺恨斯兇醜未親城
麟於涸漱危卯於傾巢衰比憤金鏡齊燭窮吊
地輒於東南若夫席龍閣乘六龍正天柱於西北
五瑞而朝百神觀萬物而乘六龍正天柱於西北
悲我皇體二居尊通三表極珠衡毓慶日角騰輝
及惟在忠貞寵任所加必光詔偉標結怨杼柚
北連逆豎遠應臬聲况外棄真德內信妖婦刑罰
縣隔萬里恃茲險阨亂天常東伐親隣近明詔
日不備方書莫敢肆弄天常東伐親隣近明詔
海之奔鯨絕狼山之封豕况丘拊磨滅聲塵寂寥
波則銅鑄交趾寶車騰則勒石慈山然竟不能覆
塗代漢興曲午承索至於重鑿千齡崇推穀馬伏
戮洞庭擄逆三苗己誅若乃式鑑千齡崇推穀馬伏
興革命皆載神武未戢佳兵是知洵水挺被九冥
邊徼雖質文異執步驟殊塗揖讓之興干戈受終
懷中而恢地終莫不揚七德而御遐荒輝互兵而
原夫皇王所以敬萬國制百靈清海外而舉天維宅

平百濟國碑文

*As the English text reads from left to right, this Chinese inscription is arranged in the same order rather than in the regular Chinese order but the lines are arranged vertically as in Chinese.

入地之奇千變萬化致遠鈞深之妙雷發風行星動月素英聲載路邢國公仁同轉景思
 河之輕卒摠六郡之良家邢國公上奉神謀下專節度或中堅陷陳或後進步鋒劔出天
 右武衛中郎將金良圖右軍沂州刺史上柱國馬近俱懷鐵石之心名勵鷹鷂之志擁三
 勇之材兼摠文史之道邢國公奉綠聖旨委班條之材欲令金如粟而不窺馬如牛而莫
 左驍衛郎將上柱國劉仁願資孝爲忠自家刑國早聞周禮之教晚習孫吳之書旣負英
 嘯電騁逸轡於西海排雲擊水搏輕翼於南溟驥足旣伸鳳池可奪左軍忽管宣威將軍
 艱險異廉頗之強飯同充國之老臣行軍長史歧州司馬杜爽質瓊瑤峯芳流桂魄追風
 江海停波嘯吹則風雷絕音副摠管有武侯武鎮中郎將上柱國曹繼叔久預經綸備嘗
 溜洲刺史上柱國李宇文嗣地處圖何材挹文武挾山西之壯氣乘冀北之浮雲呼吸則
 以後殿控缺烈以前驅沴氣秋氛掃之以戈戟崇墟峻堞碎之以衝車右軍愬管使持節
 鼎於時秋草衰而寒山淨涼颼舉而殺氣嚴逸足與流電長飛墨鼓共奔雷競震命登隆
 結陣則梟獍彌山以此匈奴徒守彼窮險不知縣縷將絕墜之以千鈞累碁先危壓之以九
 威會於神角况乎稽天蟻聚近地蜂飛類短狐之含沙似長蛇之吐霧連營則豺狼滿道
 公行軍副史董忠陰日開偃月之圖陽文含曉星之氣龍韜豹鈴必表於情源玄女黃公
 澤於文峯張留侯之深謀才諶捧轡杜鎮南之遠畧威定干戈旣廓鳳池式清鯨壑邢國
 揚輝風過縉紳道光雅俗鑑清許郭望重荀斐辨箭騰陂控九流於學海詞鋒發穎掩七
 之細行有君子之高風武能止戈文亦柔遠行軍長史中書舍人梁行儀雲翹吐秀日鏡
 隗之勳常似不足忠報之策未涉言副大管摠左領軍將軍金氣度温雅器識英毅細人
 之德內有松栢之心外立芝蘭之績著旗常調諧鍾律重平生於崇岳輕天璧於寸陰破
 古人咸有慙德副大摠管冠軍大將軍上柱國下博公劉伯英上負廊廟之才下懷將相
 以表潔含霜栢而凝貞不言而合詩書不行而中規矩將白雪而共爽與松青競高遠懷
 無以秘其形質節遇松筠風霜不能改其色至於養士卒撫邊夷慎四知去三惑顧冰泉

恩殿天仲於地刊茲寶國用記殊功
 票揚吳劍緩勁互拮援首連誅維命永樹不剪甘棠在詠花臺望月
 昭三令仰伸天地齊軍政風嚴草封日寒江淨霜夜動雲旗景
 百萬雷擊風揚前誅蟠木後克扶桑水銷夏日葉碎積霜赴五營
 勢移擇國憑凌水鄉天降飛將豹蔚龍驤弓含月影動星芒貔
 業鏡千古牢籠一皇教化遠徼大哉遐荒連三朔延極封疆蘇隔三
 鈞九土止干戈式清區宇東漸西被山草東戶越找聖王道叶穹蒼
 往大道論符爰及三五代非一主揖讓唐虞遵命湯武上齊七政下
 人倫草味造權輿冬穴夏巢飲鷄居以結以刻或或或漁淳化既
 天地之永久倒移益島與日月而長懸其銘曰悠悠邃古莊莊厥初
 欲居中乃乘鋪餉敬恭直筆但書成事無取浮聲俾夫海變桑田同
 老猶懷壯節提戈海外莫効清塵三令賊庭九次逋盜窮蹊不主竊
 重風雲職兼將軍願與廉頗並名官稱博士羞與賈誼連衡不以衰
 壽其功夔州長史判兵曹賀遂亮隘以府才謬司文翰學輕俎豆氣
 編戶咸變夷風夫書東觀記南溟所以旌其善勒彝昇銘景鍾所以
 卓魯凡置五都督七州二百五十餘縣戶廿四萬口六百十萬各齊
 澤忠因烹鮮制錦心選賢良庶使剖符績邁於龔黃鳴絃名高於
 革載之牛車行薦司勳式獻清廟仍受斯獮俗立猷露冕褰帷先
 佐平事金福國李周成以下七百餘人既入重圍並被擒獲把之馬
 里街恩其王扶餘義慈及太子隆自外王餘者十三人並大首領大
 種再捷而定三韓降劉仁之尺書則千城仰德發魯連之飛箭則萬
 深軼矜道天命者則肅之以秋霜歸順者則涵之以春露一舉平九

It would require too much space to give a literal translation of this inscription and even then it would be of little value to the general reader because of its frequent allusion to events and traditions which would require copious annotation in order to be made intelligible. We will therefore merely give an outline of what the inscription contains, leaving it to those who are so inclined to work out the exact meaning from the Chinese text itself. It begins with fulsome compliments to the Emperor of China, declaring that his grace and virtue

have extended to the limits of the world and even barbarians are civilized by his benign influence. It then begins a flattering account of the great generals who led the forces against the Kingdom of Päk-je. It first mentions the General-in-chief of the allied Chinese and Silla forces, So Ch'ong-bang (蘇定方), comparing his generalship, his loyalty, his bravery, his dignity and his beauty with those of celebrated characters in Chinese history. It then describes the virtues of Yu Päk-yüing (劉伯英) the second in command, in much the same way that it speaks of the General-in-chief. Then come the five Generals of the Left, Kim In-mun (金仁問), Yang Häng-eui (梁行義), Tong Ch'ung (董忠), Yi U-mun (李宇文), and Cho Kye-suk. All of these were Chinese excepting Kim In-mun the great general of Silla. It is a remarkable tribute to his generalship that he should be put at the head of all the Generals of the Left. Of him it says that his heart had the warmth of Spring and the clearness of jade; his wisdom was of the heroic order and his virtue was as high as that of the sages, his military skill could put an end to war; his statesmanship could calm the minds of all peoples. After describing the Generals of the Left it takes up the four Generals of the Right, Tu Song-jil (杜祥眞), Yu In-wün (劉仁願), Kim Yang-do (金陽圖), and Ma K'on (馬近), all of whom were Chinese except Kim Yang-do who was from Silla. Having finished this long list of compliments the inscription takes up again the name of the General-in-chief and pays him some more compliments having special reference to his work in Korea. It tells how he took the King of Päk-je, the Crown Prince, thirteen ministers and seven hundred courtiers and carried them to China. Five Chinese military governors were left to administer the Government and the country was divided into seven districts containing two hundred and fifty prefectures. There were 240,000 houses and a population of 6,100,000.* The inscription ends with a description of the blessings which this conquest will bring to Korea in the overthrow of barbarous customs and the spread of civilization.

*There must be a mistake here or else twenty-five lived in one house. The number of houses is probably approximately correct, giving, with five to the house, a population of 1,200,000. The comparatively small Kingdom of Päk-je could not have contained 6,000,000 at that time. That territory today does not begin to contain that number.

The Products of Korea.

(SECOND PAPER.)

In a former paper we mentioned the fact that there are three kinds of rice in Korea, but under each of these species there are several subdivisions. There are the following specific varieties which are described by their names: gluten rice, non-adhesive rice, unhulled rice (meaning that though hulled it looks like unhulled rice), wheat-rice, white rice (more than all other kinds combined), yellow rice, red rice and green rice.

Rice bears different names in different stages of its cultivation and use. Seed rice, or unhulled rice, is called *pe* and in the language of poetry it is called "The Product of Haram" (because it is supposed to have originated in Haram, China); also "The golden Sand" which, thrown into the sea (the fields), raises golden waves; also "The Ice Pebbles" which melt into golden waters. After the seed rice sprouts and the vivid green of the young leaves appear it is called by poetic license "The Bright Green Field." After it is transplanted and turns a darker green it is called "The Blue-green Plain." When the heads appear and begin to ripen the mixture of green and yellow is called "The Mottled Jade Wave." When the field is yellow to the harvest "The Yellow-gold Wave." When, it is being cut it is called "The Golden Ice" (for the wave must be supposed to have congealed before it can be cut). When the rice is stacked ready for threshing it is called "The House of the Golden Child" and when it is threshed it again becomes *pe* or "Golden Sand" Hulled rice goes by an entirely different name. It is called *sal*. This is the common name for rice, for this is its ordinary marketable condition. It is an interesting fact that although rice was introduced from China it bears a name of purely native origin, so far as we can discover. It is said that this word is derived from the Korean radical *sal* meaning clean, naked, uncovered, unencumbered, as found in *sal-mom*, "naked body," *sal-panul* "unthreaded needle," *sal-mul-gŭn*, "separate object." So it has come to be applied to

the clean, polished, separate kernels of white rice. This is one Korean explanation of its origin, but of course it requires verification.

The Koreans hold rice in great honor, just as the Chinese hold the written character, and for this reason we find no "nick-names" for it as we do for food in western countries. There is no Korean equivalent for our vulgar word "grub" as applied to food. This species of reverence for rice arises doubtless from the fact that rice plays so much more prominent a part in Korea than any one form of food does in any western country. It is illustrated by the case of a wealthy and prominent official, uncle to the late Queen Dowager Cho. As he was eating, one day, a visitor noticed that he cleaned out his rice bowl to the last kernel and picked up any stray morsels that had fallen. The friend laughed and said "You should not be so particular." The old man turned angrily on him and holding up a kernel of the rice said, "For this thing the whole people of Korea work from Spring till Autumn, and shall we waste even a kernel of it?" And he bid the man be gone and never to appear before him again.

Next in importance to rice come the different kinds of pulse, under which heading we include all the leguminous plants, the bean and pea family. That Korea is well provided with this valuable and nutritious form of food will be seen from the following list of the commonest kinds. Of round beans, or peas, called *kong*, we find the "horse bean," often called "bean-cake bean," the "black bean," the "green bean," the "oil bean," the "spotted bean," or "checkered bean," the "chestnut bean," the yellow bean," the "white-cap bean," the "grandfather bean," the "brown bean," the "red bean." There are several of the long beans that come under the name *kong*, such as the "South-river bean," the "Japanese bean" and the "Kwang-ju bean," but most of the beans proper belong to the family called *p'at* which includes the "mixed bean," a variety which produces various colors of beans in a single pod, the colors being black, red, yellow, white and blue; the "speckled bean," the "court-dress bean," the "white bean," the "black bean," and the "blue bean."

Of all these different varieties of pulse the first or "horse-bean" is by far the most common. It is the bean which forms

such a large part of the exports of Korea. It is supposed by Koreans to have originated in north-western China and derives its name from the fact that it is used very largely for fodder.

Of all these different varieties the only one that is surely indigenous is the black bean, as it is found no-where else in eastern Asia. Of the rest the origin is doubtful. The horse bean grows in greatest abundance in Kyüŋg-sang Province and on the island of Quelpart, though of course it is common all over the country. The black bean flourishes best in Chül-la Province; the green bean, oil bean and white cap-bean flourish in Kyüŋg-geui Province; the yellow bean, in Whang-hä Province; the South River bean, in Ch'ung Ch'üŋg Province; the grandfather bean (so called because of its wrinkles) grows anywhere, but not in large quantities; the brown bean and chestnut bean, in Kang-wŭn Province; the different kinds of *p'at* all grow best in southern Korea.

Of these different kinds of beans the horse bean alone is largely exported, although a few black beans are also taken to Japan.

It would be difficult to over-estimate the importance of these different species of pulse to the Korean; for they furnish oily and nitrogenous elements that are wanting in the rice. It is impossible to enumerate the different kinds of food which are prepared from beans for they are almost as numerous as the dishes we make from wheat flour. It will suffice to say that, on an average, the Korean eats about one sixth as much beans as rice. They say that the man who eats beans will be strong, and they attribute it to the oil, which is found in such large proportion especially in the round beans or *kong*.

The most celebrated story about beans, current among the Koreans, tells about how they saved the life of a noted Chinaman. His brother had usurped the throne of the Wei Kingdom and, as in most oriental countries, the younger brother was an object of suspicion. He was seized and brought before the King, his elder brother. The King said, "From the place where you are standing step forward seven paces and if during that interval you do not coinpose a quatrain you will be condemned." It is easy to believe that this threat was a spur to

Beans

Pegasus. The young man stepped forward the seven paces and spoke the following lines:

The bean-husks crackle beneath the kettle
 The beans themselves boil in the kettle ;
 Both beans and husks come from the same root.
 It is sad to see products of the same stem antagonize each other.

The brother on the throne was so struck by the truth of this that he acquitted his younger brother, whose loyalty had always been perfectly sound.

The price of beans as compared with rice may be said to be one half, as a general rule; though local conditions will vary the rule at times. There are certain kinds of beans which cost nearly as much as rice while the cheapest kinds cost only one fourth as much. The commonest bean, the horse-bean, costs about one third as much as rice.

Third in importance comes barley. This is sometimes called *tā-māk* (大麥) in contradistinction from *so-māk* (小麥) which is wheat. This designating of barley as great and wheat as small may be either because the kernel of barley is larger than that of wheat or because barley is a more important product than wheat to the Korean. The Koreans say that barley originated in Shantung and Hyŭp-sŭ (陝西) China, and that it was first brought to Korea by Kija. Being first introduced into Pyŭng-an Province it worked its way next into Kang-wŭn Province and from there into the south. The very best barley is raised in Kang-wŭn Province the next best in Py'ŭng-an Province the third best in the far south and the poorest in Whang-hă and Ham-gyŭng Provinces. The other provinces yield a fair quality. It is rather surprising to learn that on the average the people of Kyŭng-geui Province eat more barley than any other Koreans. The barley used for making malt or *nuruk* comes mostly from the far south.

The great value of barley comes from the fact that it is the first grain to germinate in the spring and so helps to tide the people over until another crop of rice comes in. It is the great supplementary food product of Korea and in this sense may be considered almost as important as the different kinds of pulse. The uses of barley are very numerous; besides being used directly as farinaceous food it becomes malt, medicine, candy, syrup, besides a number of different side-dishes.

It is also used very largely for fodder; indeed it is the main fodder of Korea, beans being too costly to use in quantities.

The common name for barley is pŭ-ri, a word of native origin. Koreans name two kinds of barley namely Sal-pŭ-ri or "rice barley," and Kŭt-pŭ-ri, "unhulled barley." The first is used only for food and the latter only for fodder.

The most celebrated mention of barley in Korea is the statement that when Kija went back to China on a visit he found the grave of his former sovereign sowed with barley, and he composed a poem upon it. In poetical parlance the Koreans call barley "The fifth moon Autumn" because it is harvested then. A celebrated poem says:

"If you would know where grain grows plentifully and where it is scarce you should ask the P'o-gok,* the grain-bird, and he will tell you that when the south wind blows in April the barley forms a golden sea. It is the same gold you saw last Autumn and will suffice to feed the soldiers as they march on their country's errand."

Hsi-shan jih-chi

Odds and Ends.

Good Policy.

In a book called 西山日記 or "Daily notes by Sŭ-san" under the heading "Anciens and modern Miscellany" (written about 350 years ago) we find some fine character studies, of which the following is a sample. Whang-heui was prime minister to the first king of this dynasty, but long before attaining that high position he gave promise of great things. Being appointed prefect of Ma-jŭn he went down to his post in disguise in order to see how things were being done. On his way he passed a field in which a farmer was plowing with two bullocks, one of which was black and the other yellow. As the farmer came to the end of his furrow the prefect asked him:

* As Confucius was travelling he hungered and seeing a bird upon a tree he asked it, "Where is there grain?" It answered, "In Ha-ram land grain grows luxuriantly." From that time on this bird was called the p'o-gok or "grain-bird."

"Which is the better bullock, the black or the yellow one?" But the fellow answered never a word. He plowed to the end of another furrow and back and to the same question again refused to answer. The prefect wondered at it but determined to make one more attempt to get a civil answer. This time the farmer looked up at the sky and seeing that evening was at hand unyoked his bullocks and tethered them in a plot of grass near by; then approaching the prefect he led him gently up the hill-side and, when near the top, bent toward him and whispered in his ear:

"The black one is just a little bit the better of the two."

The prefect, thoroughly mystified, demanded, "Why in the world didn't you say so before? It was not necessary to drag me all the way up this hill to tell me that."

The farmer looked grave and said, "We do not know how much or how little of our language the bullocks may understand. It does not do to talk about our inferiors and compare and criticize them before their faces."

Whereupon the prefect went on his way a wiser and a better man. The farmer had seen through his disguise and had taken advantage of his question to teach him a lesson which all governors and magistrates do well to heed.

Ai-go! He was a Korean from the interior taking his first peep at the outside world. He had tramped in to Fusan from his distant country home and had stood for an hour watching the workmen on the new Seoul-Fusan Railroad. He learned to his amazement that they were going to dig these ditches through every hill and build embankments across every depression all the way from Fusan to the capital, the great Seoul, which he had heard so much about and whose wonders had been so often pictured in his fancy. He was on his way now to that Mecca which every Korean hopes to see once before he dies. For five years he had been saving up money to fulfill his heart's desire.

As he stood gazing in admiration at a filling that was half completed, one of the foremen happened to pass.

"Say, friend," said he in a deprecatory tone, "how long will it be before this railroad is finished all the way to Seoul?" He supposed it might be anywhere from ten years to twenty.

The foreman was in a hurry and took out his watch to note the time. He glanced at the time-piece and then looked up.

"O, it will take a long time yet—I can't tell just how long," and he hurried on.

The country-fellow looked after him half angry and half amused as he soliloquized. "That fellow imagines he can fool me into thinking it will take only a hour. He looked at his watch and hurried off as if he was afraid he wouldn't get back to see the road finished, but I am no fool even if I am a country boy. I have helped build paddy-field dikes and I'll bet my hat-strings that this job takes no less than fifteen years." And on he went to the port.

There he boarded a little coastwise steamer and was rolled around the coast to Chemulpo. On board the boat he was kept so busy thinking about the disarrangement of his internal economy that he did not have time to wonder at the marvelous speed with which the steamer plowed the water, which must have been in the vicinity eight knots an hour. But when he set foot on shore again he pulled himself together, drew a long breath and said :

"*Ai-go!*" which, being interpreted, means—well more than we could put on two pages of the *Review*.

He boarded the train and went careering over the hills and across the valleys, at what he considered lightening speed, sitting on the edge of his seat and clutching it with both hands, and with an unformed "*Ai-go*" right on the end of his tongue all the way to Oricle, (why wasn't it spelled *Oracle* and done with it?) At this point he regained the power of speech but made no use of it till he got to Yong-tong-p'o where he saw some more grading going on. He turned to a fellow-passenger and asked in a most deferential tone :

"Can you tell me, please, what road that is that they are building out there?"

"Why, that is the Seoul-Fusan Railroad."

"Uh?"

"The Seoul-Fusan Railroad," repeated the man. The countryman stared in a dazed sort of way and at last there came up from the very depths of his anatomy a deep and fervid "*Ai-i-i-go-o-o!*"

“Why, what’s the matter?” The countryman gazed out of the window and then at his fellow-traveller, and then putting his hand on the latter’s sleeve he said in a hoarse whisper :

“I left Fusan only two days ago and they were only just beginning the road and now I get here I find they are finishing it. A thousand *li* in two days! *Ai-go!!*”

This is only one better than the statement of the *Kobe Chronicle* a few weeks ago that the road would be finished some time this spring and that trains would be running from Seoul to Fusan before the end of the year.

Question and Answer.

Question. (5) Why is the south wind called *Ma-p’ung* and the north wind *Han-eui Pa-ram*?

Answer. The twelve signs of the zodiac are represented in Korea by twelve different animals and these are also applied to twelve different points of the compass. Beginning with the north and passing around to the east they are, in order, the rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, fowl, dog and pig. It will be noticed that the seventh which corresponds to south is horse or *ma* 馬 and so the south wind is called the *Ma-p’ung* 馬風 or Horse wind.

The compass is also divided into eight parts or sections. The names of these parts are taken from eight stars and are named as follows beginning with the section lying between south and south-west and passing to the west, *gön-ch’un*, *tā-tā*, *i-wha*, *chil-noé*, *son-p’ung*, *kam-su*, *kan-san* and *kon-chi*. The first of these being *gön-c’hün* means “heaven” but the pure Korean for Heaven is *han-ul* of which the root is *han*, probably allied to the Dravidian word *van* which also means heaven. This *han-eui pa-ram* is a contraction of *han-ul-eui pa-ram*, the *eui* being the possessive ending; and it means the “Heaven Wind” and refers not, as the question states, to the north wind to the south-west wind. It is quite likely however that in some places it has come to be applied to the cold northwest wind. Such carelessness would be quite in keeping with the Korean temperament.

Editorial Comment.

The past month has been signalized by heroic attempts to stem the tide of depreciated currency and bring some sort of order out of the chaotic conditions of the present monetary system. Besides the nickels minted by the government there are more than twenty-five separate and distinct brands of nickels circulating in Korea. Until recent years counterfeiting has not been worth while in Korea, for the old time cash was of such small value and the metal and work together came so near to equalling the face value that there was not much profit; but one of these nickels is equivalent to twenty-five of the old cash and as they can be made at a net cost of less than a cent and a half apiece it is readily seen that there is some temptation to counterfeit. This form of felony has been indulged in not only by thrifty Koreans, but many Japanese took advantage of the situation to coin large amounts and at the present moment ten Japanese are languishing in durance vile for this offense. None should be more anxious than the Japanese to prevent counterfeiting and a depreciation of the currency, for the Japanese merchants are the greatest sufferers from it. If exchange is leaping five and ten points in twenty-four hours there is evidently no possibility of stable business—except for the money-changers. Anyone with five thousand yen in his pocket can go into the street and drive exchange up or down almost at will. This city is the money-changers *el Dorado*. On a certain day this month paper yen were selling at a premium of ninety per cent at one point in Seoul while on that same day it changed at over a hundred per cent premium at another point. Money has to be hawked about the streets to find a good bidder. A sharp broker can buy at eighty per cent premium with one hand and sell at seventy with the other. The Koreans were beginning to "catch on," when the thing was nipped in the bud by the government arresting a couple of the brokers. But it is difficult to see what good this will do. It is not the brokers who cause the rise and fall in exchange. We believe that it is caused by the fact that there are two few rather than too

many brokers. The small amount of capital involved in the brokerage business has the result that even a moderate sum of money thrown on the market causes a violent commotion. If there were a street lined with brokers' establishments, as in many eastern ports, the mutual competition would prevent such rapid fluctuations. A stone thrown in a pail of water will create a greater commotion than if thrown into a pond.

On the whole the nickel is an unfortunate coin for it is cheap enough to invite counterfeiting even by people of small means and at the same time it is valuable enough to make it well worth counterfeiting. It is only by taking the most determined steps and keeping up an untiring watch that the Korean nickel can be kept anywhere near on a par with the Japanese coin. The foreign representatives have bestirred themselves in the matter and we trust that confidence in the Korean coinage will be restored and that a rate of exchange will be maintained which whether high or low will be fairly steady. It is the fluctuations that play the mischief with business.

It is from a mere sense of justice that we call the attention of the public to the names of those Koreans who are making great sacrifices to help their fellow-countrymen who are in destitute circumstances. We should be happy and proud to print the name of every one of these men and we do so whenever one is brought to our notice. It is a happy sign that Koreans of wealth in various districts are sharing their money so generously with their starving fellow-men. It is not merely surplus funds that are being so distributed but fields and other property are being sold to find means for tiding the poor over the hard months of spring till the barley is ready to eat.

The hard unvarnished facts presented by Mr. Fenwick in this issue concerning the suffering of the people is evidence beyond cavil of the actual condition of affairs. A foreigner living in Kunsan states that a Korean came to him for food and said that his wife and children were starving at home. He could not bear to go back and listen to his children's pleadings for food. He could stand hunger himself but he could not

bear to sit and hear the children cry for food and not be able to give them a mouthful.

The news that money has been appropriated for a new United States Legation building is very welcome. It is quite fitting that Uncle Sam should be housed as will in Seoul as his French, English, Russian or German cousins. It is not the policy of the United States to build when it is possible to rent but it is quite evident that one must build, in such a place as Seoul. Even in Peking the U. S. Government has departed from its usual policy and is building a Legation.

The theft of dynamite from the American mines is a serious affair. It will doubtless be hidden in some populous town or city where its explosion may cause fearful loss of life. It may be carried on the person where accident is still more probable. Imagine a man with a stick of dynamite up his sleeve indulging in the geinal sport of pyŭn-sa-hom or stone fight. A pebble hitting him would cause a severe case of "The boy, O where was he?" and not only he alone but his whole side would be annihilated. This is only one of the pleasant pictures that can be conjured up even by an imagination of medium activity. We do hope they will keep a better watch over the stuff. There are explosive agencies enough at work in Korean society without adding dynamite.

News Calendar.

The native papers state that the building of the Seoul Fusan R. R. has necessitated the demolition of 321 houses in the single prefecture of Fusan.

At the request of the Home Department the Finance Department has issued \$1,169.70 in aid of those whose houses were swept away by abnormal tides last year.

There have been signs of renewed activity on the part of the concessionaires of the Seoul-Euiju Railroad and it is currently stated that work has already begun near Song-do.

Three Japanese policemen have been stationed on Dagelet island to keep the peace between the Japanese and Korean residents at that isolated point.

Min Pyŭng-sŭk, the head of the Railroad Bureau resigned on the 24th of February and Yu Keui-whan took his place.

Wun Shib-kei, the influential man in China, has sent a message to the Korean government speaking in high terms of the Anglo-Japanese alliance.

The magistrate of Pu-pyŭng asks the government for the loan of 1,000 bags of rice for famine sufferers in that district.

Eighteen prefectures in North Chulla Province declare their inability to pay their year's taxes which amount in the aggregate to \$217,710.

On the 26th of February imperial gifts of money, cotton cloth, linen, and shoes, which had been postponed from the Imperial birthday of last year, were given out, amounting in value to several thousand dollars.

The French minister has asked for an indemnity to cover the cost of houses and furniture lost by the French Roman Catholic priests on Quelpart during the disturbance of last spring. The amount asked is four thousand yen.

A man was accidentally killed on the line of the Seoul-Fusan Railway at Pu-pyŭng on the 26th of February.

There are only two telephones in use in private Korean houses in Seoul, but it is safe to say that as soon as the enormous convenience of the telephone is discovered there will be many more.

It has been customary heretofore to change the Japanese guard on the twelfth of May but hereafter it will be done on the tenth of April. The number is two hundred.

It has been decided to renew all the deeds for fields throughout Korea. Heretofore all these deeds have been merely hand written affairs and the change will be a very useful one. A special bureau will be established for this work. The new deeds will be printed on a paper made specially for the purpose. It is made of a combination of Korean and foreign paper.

The Chinese minister to Korea sent a despatch to the Foreign Office on March 1st in which he says that one thousand Chinese in Manchuria who had met with great misfortune at the hands of robbers and of Cosacks had crossed the Yalu and entered the prefecture of Cha-sŭng. The prefect Pak Hang-nā received them kindly, fed them and helped them with money and other needful things and they are settling there. The minister praises the prefect very highly and declares his intention of raising a monument to him in Cha-sŭng. He also desires that the Home Office do something in recognition of the prefect's kindly action and reward him in a fitting manner.

Many merchants of Ham-gyŭng Province have telegraphed the government that having paid their year's taxes last Autumn it is unfair to allow special tax collectors to fleece them by demanding double, and they ask that these men be recalled and punished.

All the men who created the disturbance in the Military school have been pardoned except their leader, whose sentence has been commuted

to fifteen years, imprisonment. He was condemned to imprisonment for life.

The Minister of Foreign Affairs sent a despatch to the French Legation on the 2nd inst asking that, in view of the death of the gentleman who was carrying on the negotiations in regard to the French loan of \$5,000,000, the original contract be returned and the transaction called off. But the French minister replied to the effect that the death of the special agent of the Annam Company did not affect the contract, the terms of which must be carried out.

Three hundred and eighty logs of pine which were being brought from Eui-ju by boat for use in palace buildings in Seoul have been lost through the wrecking of the boats off P'yŭng-an Province.

It is estimated that the revenue of the government for 1902 will be \$7,586,530 (Korean currency) and the budget for the year calls for \$7,585,877, leaving \$653. The revenue is made up of the following items :

Land tax.....	\$1,488,235
House tax.....	460,295
Miscellaneous taxes.....	210,000
Arrears of 1901 tax.....	800,000
Customs.....	850,000
Various imposts.....	110,000
Minting.....	350,000
Balance from 1901.....	318,000
	<hr/>
	7,586,530

And the expenditure will be as follows :

Imperial purse.....	737,361
Sacrifices.....	162,639
Household Department :	
Railway bureau.....	22010
Palace police.....	101,205
The Port police.....	97,940
N. W. Railway.....	18,484
Entertainment.....	17,378
Palace war department.....	65,275
Cabinet.....	37,510
Home Department :	
The office.....	35,854
The Mayor's office.....	6,124
Provincial Governors.....	91,962
Vice Governors.....	43,074
Quelpart.....	4,222
Prefects.....	779,712
Hospital.....	7,512
Vaccination bureau.....	3,354
Traveling Expenses.....	730
Sacrifices.....	866

Foreign Department :	
Office.....	26,264
Superintendents of Trade.....	51,154
Foreign Legations	211,470
Finance Department ;	
Office.....	54,629
Elder's fuud.....	551
Customs.....	141,600
Mint.....	280,000
Pensions	1,956
Transportation.....	100,000
War Department :	
Office	50,766
Army.....	2,735,504
Law Department :	
Office	32,337
Supreme Court ...	15,317
City Court.....	8,615
Prefectural Courts.....	1,251
Police Department :	
Office ...	201,589
Prisons....	22,703
Provincial police.....	51,42
Traveling Expenses.....	400
Educational Department :	
Office	24,187
Calendar.....	6,010
Government Schools ...	93,063
Subsidised Schools	22,580
Private Schools	5,970
Pupils abroad	15,970
Agricultural Department :	
Office.....	30,968
Miscellaneous.....	9,924
The Council :	
Office.....	17,128
Imperial Guard	55,792
Survey bureau.....	7,824
Decorations.....	18,457
Communications :	
Office	21,330
Post and Telegraph	353,580
Relief bureau :	
Office.....	6,446
Land deed bureau.....	22,108
Law Revision	720
Sanitation.....	35,000
Repair of Prefectural buildings.....	10,000

Capture of robbers.....	5,000
Fire and Ship-wreck relief.....	5,000
Burial of prisoners.....	300
Entertainment of Japanese Guard.....	480
Gold mine survey.....	1,840
Contingency fund	600,000

During the current month a daughter was born to Dr. and Mrs. J. Hunter Wells of Pyeng-yang.

Rev. and Mrs. W. D. Reynolds and family arrived from America early this month and are stopping temporarily in Kun-san. They will make their home in Mok-po. Mr. Reynolds has come up to Seoul and will be here a month engaged in Bible translation work.

The Russian Minister announced to the Foreign Office that the Russian Whaling Company was prepared to pay \$450, as tax for the past year.

The Korean Minister to Japan writes to say that the expenses of the thirty six Korean students in Tokyo from the ninth moon of last year amounting to \$1,980, and \$09.25 for return expenses of thirteen sick students has been advanced by the Japanese government and should be promptly refunded by the Korean government.

During the past winter 113 houses have fallen in ruins because of heavy rains in the old historic town of Ky'ng-ju, which used to be the Capital of the Kingdom of Silla.

One hundred and sixty-one prisoners in Seoul are awaiting trial, of whom eight are former prefects who have failed to pay up their arrears of taxes.

A curious scene might have been witnessed in front of the Home Department on the 5th inst. There is a Korean custom which consists of presenting a *Man-in-san* or "Ten thousand man umbrella." If a magistrate has ruled exceptionally well the people of his district make a huge umbrella and write on it their praises of the prefect and a list of the names of the people who join in the memorial. This umbrella is brought to Seoul and presented to the Home Office. It appears that the prefect of Kang-neung on the eastern coast was oppressing the people and the yamen runners were making their fortunes; but the yamen runners fearing that the prefect would be driven out bribed some of the people to make a "Ten thousand man umbrella" and bring it up to Seoul. It was done, but a crowd of the common people followed and when the umbrella was presented they told the Home Department that it was simply a blind to cover up the misdeeds of the prefect. They therefore seized the umbrella and tore it to pieces before the Department.

Min Yong-whan has asked the government for a charter for a company which contemplates the raising of poultry on a ranch in Pu-p'yung near Chemulpo.

It is reported that when the Japanese learned that the Korean Government had replied to Russia's demand, relative to an adviser in the Finance Department, saying that this government did not contemplate

the employment of a Japanese adviser in the Household Department, the coming of Mr. Kato as adviser was indefinitely postponed.

On the eighth inst. a number of soldiers of the Pyeng-yang Regiment when intoxicated created a disturbance at Chong-no firing off their guns and brandishing swords, and the gendarmes were quite unable to manage them. Unless soldiers can be kept under fairly strict discipline they become a source of danger.

In north Kyūng-sang Province, in thirty four districts, the number of children vaccinated last year was 3090, for which \$927, was received from the parents. The fee varies from 300 to 500 cash in the country. In Seoul it is free.

A gentleman of Su-wun named Yūm Keui-rok out of pity for the starving people of that district sold rice fields equivalent to one fifth the size of Seoul and with the proceeds bought Annam rice in Seoul and fed the inmates of 150 houses for four months, beginning last December.

As it is intended to make paper money at the mint a number of young men have been selected to study up this branch of industry and fit themselves for the work.

A man named Hong Chong-sun secured the right to manage all the ferries across the Han in the vicinity of Seoul. He immediately raised the tariff a hundred percent and made the ferry-men do the work at bottom prices. Therefore the ferrymen made a violent demonstration with clubs and stones with the result that the obnoxious Hong was driven out and things resumed their former status.

On the 10th inst. No Sang-uk of Kyung-sang Province memorialized the throne complaining loudly of the condition of affairs and claiming : (1) that the Anglo-Japanese alliance was necessitated by the misgovernment of the Korean officials ; (2) that the administration of the government is corrupt ; (3) that sorceresses, exorcists and monks are much in evidence ; (4) that the best men are not chosen for government offices ; (5) that the people are oppressed by special and oppressive taxes ; (6) the finances of the country have been thrown into confusion by the change in the circulating medium and the introduction of nickels ; (7) that revision of the laws makes it impossible for the people to know what they may and what they may not do. Then follows language that we cannot venture to translate and that in any European country would subject a man to prosecution for lèse majesté. One must study the oriental mind a long time before he can understand why such things pass unnoticed when statements which to us would seem far less obnoxious would be visited by swift penalty.

We have received from M. C. Fenwick, Esq., who has been taking a trip through the famine districts in the south, some valuable notes on the condition of the people there. He gives the facts just as he received them from the lips of the people and without comment. He takes up nine typical cases.

A. This man is a tenant on one acre of rice land. He planted half of it and realized seven bags of unhulled rice and gave two of it for

rent The remainder produced forty-five pecks or *mal* of hulled rice. One man on short rations, eating two meals a day, consumes three pecks a month. He also had one-fifth acre of beans that yielded two pecks. He has a wife and four children. His wife weaves a little linen. His taxes are thirteen *nyang* a year.

B. This man rents one and four-fifths acres and a house. Also has a small wood patch. He planted one and three fifths acres and harvested fifteen bags of rice, gave seven for rent. The remaining eight produced seventy-two pecks of hulled rice. There are eight in the family and every grain of rice is gone already. Taxes thirteen *nyang*

C. He rents one and one-fifth acres of rice land but could not plant any of it. He has half an acre of bean field that produced twelve pecks. His taxes are thirty-four yang. He has a wife and three children.

D. This man rents one and three-fifths acres of rice land and planted it all. He harvested eighteen bags and gave eight for rent. The balance produced ninety pecks of hulled rice. His fuel costs forty nine *nyang* a year. Also harvested thirty pecks of beans. He has a wife and two children.

E. This man rents are acre and planted two-fifths realizing forty-seven pecks. He gave twenty-three for rent. The balance produced ten pecks of hulled rice. His taxes are twelve and a half *nyang*. He has a wife and one child.

F. He is a bachelor working one acre of government land. He is living for one year on seven pecks of rice and four pecks of beans.

G. This man rents four-fifths acre of rice land and he planted half of it. The owner kindly remitted the rent and left him twenty seven pecks to live on. He also had fifteen pecks of beans. He has no other means of living. His family consists of his father, mother, wife and two children.

H. He rents one-third acre but could not plant any. Taxes six *nyang*. Has paid four *nyang* and the government is hounding him for the other two. From one-twentieth acre of land he harvested three pecks of beans. Has a wife and two children. He has no other means of living.

I. This man rents seven-tenths acre of rice land and planted three tenths; harvested two and a half bags giving half for rent. He has eleven pecks of hulled rice to live on. He also harvested eleven pecks of beans and fifteen pecks of buck wheat. His rent is twenty-five *nyang*. His family consists of mother, wife and three children.

The people in this district, it will be seen from the above, have eaten up every thing they have and are in desperate straits. What they will do until the wheat crop ripens in July it is hard to say. The government has exacted the full tax in every case but that of H. who paid four out of six *nyang*.

The birthday of the Prince Imperjal was celebrated on the 18th instant. The diplomatic corps, the foreign employees of the government

and the officers of the Japanese Guard were received in audience in the morning. In the evening a reception was held at the Foreign Office at which the Korean band rendered the national hymns of Korea, Japan, England, Germany, Russia, France and the United States. The remarkable progress of this band reflects great credit upon their able director Dr. Franz Eckert.

On the 15th inst the representatives of the different powers met in Seoul and conferred in regard to the steps necessary to be taken to rehabilitate the Korean monetary system. Seven specific points were set forth. (1) To stop the minting of more nickels and the severe interdiction of counterfeiting; (2) the severe punishment of anyone convicted of counterfeiting; (3) To make or import no more nickel blanks; (4) To punish anyone who has them in his possession; (5) As nickels are used now only in Kyūng-geui, Ch'ung-ch'ūng, Whang-hǎ and South Kyūng-sang Provinces, they should be made legal tender in any part of Korea; (6) To destroy the counterfeit nickels now in circulation; (7) To give a reward to any one who will give information leading to the conviction of a counterfeiter.

Ten Japanese who have been counterfeiting Korean nickels are now in jail awaiting sentence.

The government evidently does not care to have its nationals engage in the lucrative business of Exchange. Of course the fluctuation in exchange is not caused by the exchangers but it is plain that the government intends to attack the subject vigorously for it has arrested two Koreans most prominent in this business.

The people of Sūng-jin the newest of the open ports of Korea are highly incensed over the joining of that town with the neighboring town of Kil-ju. The two have been merged into one. The people of Sūng-jin affirm that if this continues they will burn every house in the district and run away. As there are over 3,000 houses in the district it would be quite a blaze.

A man named Pak Sang-hun proposes a new form of tax. He proposes to make every road in Korea a toll road and sell tickets without which no one can travel. One ticket will allow the bearer to go ten *li*, and it is proposed to charge three or four cents for a ticket. This cannot be made to apply to railroad travel, so it forms a good argument for the rapid building of railroads.

The finance Minister has requested all the Departments to send in any balances there may be in hand from last year.

A conference was held on the 19th instant between the Japanese Minister, the Foreign Minister and the Finance Minister relative to the monetary system of Korea.

During the past month the fluctuations in exchange have been very great, the lowest being seventy-eight cents premium and the highest about ninety-six cents premium.

It is proposed by the government to issue fifty-cent silver pieces and to prohibit the manufacture of silver hairpins, spoons, dishes, chopsticks, knives, etc.

In Su-wun district a man named Chōng T'ā-yūp has been giving 142 households five pecks of rice each per month during the winter. He has also paid their taxes, has sold a large number of fields and raised 3,000,000 cash with which to help others who are rendered destitute by the famine. In the same district Yūm Keum-nok sold rice fields and is supporting ten households till the barley crop is harvested.

On the Korean bank of the Yalu river there grows a great wealth of reeds used in making mats and many other things. For the past four years the Chinese have been helping themselves to these reeds and the Korean government estimates the value to be \$120,000. It consequently asks the Chinese Minister to secure the payment of this sum.

On account of the strenuous opposition of the Korean government the Russians have decided not to press the matter of running a telegraph line through northern Korea from Kyōng-heung to the Siberian border.

Twenty-five houses were destroyed by fire in Ok-ch'ūn on the 20th inst.

Last year fishing licenses from the Korean government were held by forty-six Japanese in Chemulpo, 374 in Fusan, 40 in Kun-san, 28 in Ma-san-po, 52 in Won-san and 112 in Mokpo, making 650 in all.

Yi Yong-jik in resigning the position of *Ch'an-jang* made some very pointed criticisms of the present personnel of the government on account of which Yun Yong-sūn the prime minister went outside the wall and refused to come back. The Emperor banished Yi Yong-jik for three years.

Yun Tūk-yŭng the governor of Whang-hā province raised 50,000,000 cash from the half-starved people of his province over and above the regular taxes and also 50,000 bags of grain. The people raised such a stir that he came up to Seoul whither they followed him with loud demands that he be made to disgorge.

We are glad to observe that in connection with the post and telegraph bureau the Department of Communications is establishing a telephone system between Seoul and Chemulpo as well as other points in the vicinity which cannot but be of great convenience to the public.

Japanese Buddhists who already have a monastery in Seoul are about to establish another in P'yŭng-yang.

A rather exciting time is reported from Chemulpo where four Koreans who were trying to exchange 8,000 yen for Korean money were taken in tow by a Japanese who said he had nickels in abundance. He took the four Koreans to a boat and plied them with wine, took them across to an island and gave them more wine, evidently intending to victimize them. When he deemed the time ripe he proposed that they come to business. To his chagrin he found that the Koreans held only a note for the money and not the real stuff. A quarrel followed and as a result a boat floated away on the tide bearing the body of a Korean. It was picked up by some islanders and the Korean was found to be

still alive. He was brought to Chemulpo where he gave the above details and furthermore stated that the other three Koreans were killed and their bodies thrown into the sea. As they have not been seen since that night there is probably some truth in the statement and efforts are being made to find the perpetrator of the crime.

Kim Yung-whan of Nam-p'ŏ has given fifty bags of rice to the district and in Ch'ung-yang Yi Seuug-jo sold land and bought 300 bags of rice wherewith to help his poor neighbors till the barley is ready to eat.

Yi Yong-ik has brought up again the question of erecting a monument commemorating the glories of the present reign and promises to see that the necessary funds are forthcoming.

On the 15th inst the fourth installment of Annam rice arrived. It consisted of 17,000 bags.

It is estimated that three hundred destitute men have come up to Seoul from the country.

The Railway Bureau informs the Department of Agriculture that \$2510.14 have still to be paid Koreans for land taken in the building of the Seoul-Chemulpo Railway.

Kim Ch'ung-geun, lately governor of Kang-w'ŭn Province, has been put at the head of the bureau of surveys.

The Chinese Minister informs the Foreign Office that the Chinese soldiers who came into Korea last Fall were refugees and not robbers and asks that they be released. It seems that they committed no depredations but the border guard seized them supposing they were robbers.

Leon Vincart, Esq., the Belgian representative, left Seoul for Europe about the tenth instant. The legation is in charge of Mr. Cuvelier.

The Minister of Education has issued a mild reprimand to all the Korean teachers in the common and higher schools blaming them for lack of diligence and exhorting them to mend their ways.

In the town of Chang-sa in north Ch'ŭlla Province a fire occurred which destroyed thirty-six houses and aid is asked from the government for the destitute people.

The Finance Department has asked the Law Department to cause the arrest of all the ex-prefects who are still in debt to the government to the extent of eighty dollars or more.

Sŭ Ch'ung-sun has been appointed governor of South Ham-gy'ŭng Province in the place of Kim Chong-han, resigned.

On the 14th inst. a dinner was given at Yong San in honor of the beginning of the construction of the Seoul-Euiju Railway.

There has been a theft of dynamite at the American Mines in Un San P'y'ung-an Province and the Korean authorities have been asked to use every exertion to apprehend the thieves, not so much because of the loss to the company as because of the great danger of its exploding and injuring many of the people if it remains in the hands of those who to not know how to handle it.

We regret to learn from the American papers that as Dr. and Mrs. Allen were about to start on their way back to Korea, Mrs. Allen fell on the ice and broke one of the bones of the leg. They were intending to come via the Siberian Railway, but this accident prevented it. They will be welcomed in Korea by all their nationals not only on their own account, but also because the Minister has secured an appropriation for a new Legation building in Seoul.

The *suite* of Yi Chā-guk who goes as special envoy to the coronation of King Edward VII consists of Ko Heui-gyūng, Kim Cho-hyūn and Yi Chong-dok.

The writers of abusive anonymous letters to Han Kyu-sul and Yi Keun-t'ūk, Ministers of Law and Police, after strenuous efforts have been arrested. The letters accused them of treason and other serious crimes.

The *Sendai Maru* was wrecked near Fusan on the 19th inst. All the passengers and mails were saved.

Later reports concerning the trouble between the governor of Whang-hā Province and the people state that the people have sued him and claim that he has stolen 400,000,000 cash or \$160,000 from them.

On the 25th inst the recommendations of the diplomatic corps relative to the monetary reforms were presented to His Majesty.

There are three men in Korea who have passed their 100th birthday; two in Heung-yang, in Kyūng-sang Province, and one in Ham-heung, in the north.

We are pleased to announce that Hon. H. N. Allen and Mrs. Allen arrived in Seoul on the 29th inst.

It will be remembered that W. H. Wilkinson, Esq., of H. B. M.'s Consular Service published a few years ago a valuable book on the governmental changes in Korea for the years immediately succeeding the Japan-China War. There will soon appear under separate cover a supplement to the KOREA REVIEW containing a continuation of that work for the year 1901. It is the author's intention to fill in the hiatus between his former work and this, as opportunity may permit. Our next number will contain an abstract of the matter with which this new publication will deal. As a matter of record it will be of great value and importance. Notice will be given as soon as this work is on the market.

KOREAN HISTORY.

In this same year, 1356, we see the first rising of the cloud that was soon to spread over the country and, breaking, clean the land of the corruption which had so long been festering at her core. This event was the coming to the capital of the father of the man who founded the present dynasty, on the ruins of Koryŭ. This man was Yi Cha-ch'un whose posthumous title, given after the founding of this dynasty, was Whan-jo. As his son founded this dynasty it will be fitting to inquire briefly into his antecedents. His great-grandfather was Yi An-sa, a Koryŭ official who died in 1274, and who was afterwards given the title Mok-jo. His son was Yi Hŏng-yi, born in Tŭk-wun in Ham-gyŏng Province, who was compelled by the Mongols to take office under them while they held possession of the north. His posthumous title is Ik-jo. His son was Yi Ch'un, born in Ham-heung in Ham-kyŏng Province, who held rank under Koryŭ between 1340 and 1345. His posthumous title is To-jo. His son was Yi Cha-ch'un of whom we are now speaking. He was born in 1315 and at the time of which we are writing he was made prefect of his native place, Sang-sŏng, in Ham-gyŏng Province. This part of Koryŭ had been held by the Mongols during the whole period of their occupation of Koryŭ until their loosening grasp let it fall back into the hands of Koryŭ and the king hastened to reorganise his government there.

The relatives of the Mongol empress still nursed the delusion that they could do as they pleased in Koryŭ, secure in the possession of such powerful friends at Peking. But they soon discovered their mistake, for their misdeeds met the same punishment as did those of others. Infuriated at

this they planned an insurrection. They thought this newly acquired district of Sang-sŭng would be the most likely to co-operate with them in this scheme; so they opened negotiations with its people. The king therefore summoned Yi Whan-jo to Song-do and warned him against these traitors. Foiled here, the empress' relatives appealed to the country to rise in defense of the Mongol supremacy, which was being thus rudely flouted. They learned what Koryŭ thought of Mongol supremacy when they were incontinently seized and put to death and their property confiscated. The next step was the sending back to China of the Mongol "resident." This was followed by an expedition into trans-Yalu territory which seized all the land there which formerly belonged to Koryŭ. Fearing, however, that he was going a little too fast, the king sent an envoy to Peking to tell the emperor that the local governor of the north was responsible for these reprisals and not the central Koryŭ government. Troops were nevertheless stationed in each of these newly acquired districts and fields were cultivated to provide for their maintenance.

Not long after this the important question of coinage came up. We have already seen that the medium in Koryŭ was little bottle-shaped pieces, but as these were each a pound in weight they could be used only for large transactions. Each one of them was worth a hundred pieces of linen. It was decided to change to a system of regular coinage, and so the silver was coined into "dollars" each worth eight pieces of five-strand linen. It is probable that in all small transactions barter was the common method of exchange although there may have been a metal medium of exchange as far back as the days of ancient Chosŭn, a thousand years before Christ.

The question again came up as to the advisability of moving the capital to Han-yang, the present Seoul. Enquiry was made at the ancestral temple but what answer the spirits made, if any, we are not told. All dishes and implements as well as tile were made black because the peninsula is nearly surrounded by water and black is the color that corresponds to water according to Chinese and Korean notions. Black was substituted for the prevailing color in dress which was at

Coinage:
"bottle
shaped
pieces"

that time blue-green, and men, women and monks all donned the sable attire.

It was at length decided to change the capital to the other site and palaces were ordered built there. They were, so some say, probably outside the present south gate of Seoul.

It is said that in order to decide about the removal of the capital the king had recourse to that form of divination which consisted in making scrawls at random with a pen and then examining them to see what Chinese characters the marks most resembled. At first they did not favor a change, but after several trials the favorable response was obtained.

The year 1359 beheld a recurrence of the dreaded Japanese incursions. At this time the robbers burned 300 Koryū boats at Kak-san. An official, Yi Tal-jung, was sent to govern the great north-eastern section of the land. He was a friend of Yi Whan-jo, the prefect of Sang-sūng. As he approached that place his friend Yi Whan-jo came out to meet him, accompanied by his son Yi Song-gye who was to become the founder of the present dynasty, and whom we shall designate by his posthumous title T'ā-jo. When Yi Whan-jo handed his friend a cup of wine he drank it standing, but when Yi T'ā-jo handed him one, so the story runs, he drank it on his knees. When the father demanded why this greater deference was shown his son the guest replied, "This boy is different from us," and, turning to the young man, he continued, "When I have passed away you must always befriend my descendants."

The Japanese raids had now reached such alarming proportions that an extra wall was built about Song-do and all the government granaries along the coast were moved far inland to be out of the reach of piratical parties, who would naturally hesitate to go far from their boats.

The breaking up of the Mongol power was foreshadowed by the act of a certain Mongol district Hā-yang which, with its garrison of 1,800 men, now came and enrolled itself under the banner of Koryū. How had the mighty fallen! Less than eighty years before the world had trembled beneath the hoof-beats of the "Golden Horde." This was followed by the submission of a wild tribe in the north called Pang-guk-chin, and a Mongol rebel sent a messenger with gifts to the

court of Koryū. Meanwhile the Japanese were ravaging the southern and western coasts without let or hindrance. It was a curious spectacle, a country eaten up by its own excesses receiving humble deputations from former masters and at the same time being ridden over rough-shod by gangs of half-naked savages from the outlying islands of Japan.

There was one tribe in the north however, called the Hong-du-jūk or "Red-Head Robbers," who threatened to invade the country, but forces were sent to guard against it. In the case of the Japanese marauders the difficulty was to know where they were going to strike next. There was military power enough left in Koryū had it been possible to so place the forces as to intercept or bring to action the robber gangs. The Japanese had really begun to threaten Song-do itself and the king wished to move the capital to Su-an in Whang-hā Province. He went so far as to send a commissioner to look over the site and report.

The king was not blessed with an heir, and in 1360 he took a second wife, which was the cause of constant quarrelling and bickering.

The "Red-Head Robbers" were led by Kwan Sūn-sang and P'a Tu-ban. They now took the city of Mukden and, entering Liaotung, sent a letter to the king of Koryū saying "We have now consolidated our power and intend to set up the Sung dynasty again." The Mongols were thus beset on both sides and were in desperate straits. Three thousand of the "Red-Heads" crossed the northern border and carried fire and sword into the frontier towns. A Mongol general, deserting the banners of his waning clan, took service with these people. His name was Mo Ko-gyūng. He collected 40,000 men and crossed the Yalu. Eui-ju fell forthwith and the prefect and a thousand men perished. Chōng-ju soon fell and In-ju was invested, but a stubborn resistance was here encountered. The prefect, An U, was the only prefect in the north who was not afraid of the invaders. He made light of their power and by swift counter-marches and brilliant manoeuvres succeeded in making them fall back to Chōng-ju. In the mean time Gen. Yi An was sent north to P'yūng-yang to take charge of the army of defense. The tide of fortune had turned again and the invaders were in full

march on P'yŭng-yang. A council of war was held at which it appeared that all the generals were about equally frightened. With a powerful force in hand and an easily defended town to hold they still considered only how best to make a retreat. Some were for burning everything behind them and retiring to some point more easy of defense; but Gen. Yi An thought they had better leave a large store of provisions in the city, for the enemy would pause and feed there until everything was gone, and this would give the Koryŭ army time to gain needed reinforcements. This course would also appear so foolish to the enemy that few preparations would be made to meet the Koryŭ troops later. This plan was adopted and the army retired into Whang-hŏ Province and left the gates of P'yŭng-yang open to the invaders. This caused the greatest consternation in the capital, and every citizen was under arms. The king immediately sent and deprived Gen. Yi An of the office which he had so grievously betrayed and put the command into the hands of Gen. Yi Seung-gyŭng.

The invading host was now feasting in P'yŭng-yang and the king and queen in Soung-do were practicing horse-back riding with the expectation that they would be obliged to leave the capital. It was the beginning of winter and the cold was intense. The Koryŭ soldiers died by hundreds and the people were being wantonly killed by foraging parties of the "Red Heads." The records say that they left "heaps upon heaps" of dead in their track.

As in duty bound the Koryŭ forces went north and engaged the invaders at P'yŭng-yang. At first the latter were successful and a thousand Koryŭ troops were trampled under the hoofs of the enemy's horses; but in the end the "Red Heads" were defeated and, retreating northwards, were hotly pursued as far as Ham-jŭng. There they were reinforced and attempted to make a new stand; but the Koryŭ troops, drunk with success, attacked them with such abandon that they were obliged to build a palisade within which they intrenched themselves. The Koryŭ generals surrounded this stockade and, by a simultaneous assault of horse and foot, broke through the barrier and put the occupants, numbering 20,000, to the sword. The leader, Whang Chi-sŭn was taken alive. A remnant fled to the Yŭn-ju River where the ice broke be-

neath them and 2,000 perished. The few survivors made a desparate stand on a hill but were starved out and compelled to continue their flight, in which hundreds more were cut down along the road; and at last, out of 40,000 men who had come across the Yalu, just three hundred recrossed it and were safe.

Hardly had this happened when seventy boat-loads of these same "Red Heads" arrived at P'yüing-ju and soon after a hundred boat-loads more disembarked at An-ak and scoured the surrounding country. They were, however, soon put to flight by Gen. Yi Pang-sil whom the king rewarded richly for his services.

It was at this time that the king first received an envoy from Chang Sa-süing, a pretender to the Mongol throne. The king made the first move toward breaking away from the Mongol yoke by sending an envoy in return. The Koryü court evidently was in great doubt as to just how matters were going to turn out in the struggle that was under way in China. By favoring these advances on the part of a Mongol, whether of the imperial family or not, it is probable that the king lost the good-will of the Mings who, as we shall see, looked with satisfaction upon the overthrow of Koryü and the founding of the present dynasty.

The alarming increase both in the frequency and the violence of the Japanese incursions gave scope for the development of the military genius of Gen. Yi Whan-jo, the father of the founder of this dynasty. He was appointed general of the west to guard against the freebooters. The people of Song-do were in dismay over the proximity of the dreaded Japanese and over the defeat of all the armies sent to put them down. Many civil officials took part in the martial preparations and even took the field in defense of their country. The Japanese were now penetrating Kyüing-geui Province. In this year, 1360, they landed on Kang-wha, killed three hundred men and stole 40,000 bags of rice. So many men were in mourning that the king was obliged to curtail the period of mourning from three years to only a few days. The palace in Han-yang had now been completed and the king removed to that place, apparently because it was further from the sea shore and more difficult of access by the Japanese.

Chapter. X.

An unnecessary warning...."Smoke-house Soldiers"...Yi Whan-jo dies....Yi T'ǎ-jo takes his place ...new invasion by "Red Heads"Song-do evacuated....the enemy revel in the capital....cannibals....plans for defense....the "Red Heads." badly beaten.... Gen. Yi distinguishes himself....the monster Kim Yong....Gen. Yi brings Nap-t'ap-chul to terms....Quelpart revolts...."tax without reason"....the Mongols proclaim a new king for Koryŭ....a bold envoy....a faithful eunuch....Kim Yong destroyed ...Mongol invasion....order restored....Gen. Yi drives back the Mongols....Japanese advances ...a conscientious official,...the Japanese creep nearer to Song-do....king inconsolable....he meets Sin-donwho becomes his favorite....king's oath to Sin-don....disgraceful practices....an heir to the throne....Sin-don's policy....Japanese swarm along the coast....Sin-don the "Tiger"....he chides the king.

With the opening of the year 1361 Yi Whan-jo was appointed general of all the forces in the north and north-east. This was done against the advice of one of the officials who told the King that as Gen. Yi was from the north-east it was dangerous to appoint him general over the forces there, for untoward events were likely to happen. The king turned a deaf ear to this warning, which indeed was unnecessary, for the king had no more loyal subject than Yi Whan-jo. The king, having feasted the new appointee, sent him on his mission and himself returned to Song-do.

Ere long came reports of new and terrible ravages by the Japanese along the southern coast, especially at Nam-hǎ, Kosŭng, Kō-je and Ul-ju, while at Fusan they stole a large number of Korean boats. A garrison had been stationed in the south to be used in just such emergencies, but it had been used for so many different things that it could not be concentrated upon any given point; so levies were made on the common people. These levies went under the name of Yŭn-ho-gun, or "Smoke-house Soldiers" because from every house where smoke was seen arising a man was requisitioned. At the same time the governor of Chŭl-la Province advised the establishment of a horse relay system, but the suggestion was not acted upon.

At this time the king lost the services of Gen. Yi Whan-jo who died at his post. His son, Yi Sŭng-gye, better known by his title Yi T'ā-jo, stepped into his father's place. At the very beginning of his martial career an opportunity presented itself for him to perform a signal service for the king. A certain Pak Eui deemed that the time was ripe for an insurrection and he began to take steps in that direction, but the king sent the young general, Yi T'ā-jo, against him and the little blaze was promptly stamped out. As a consequence the young man was confirmed in the position of military governor of the north and east, and under his command was placed a large body of troops.

And now there burst upon the country another storm of fire and blood. The "Red Heads" had been gaining ground rapidly and were now ready to take their revenge for the terrible reverses they had suffered during the previous invasion. They crossed the Yalu 200,000 strong under the leadership of generals Pan-sŭng Sa-yu and Kwan Sŭng-sŭng. The king promptly sent Gen. Yi Pang-sil against them and hastened to swell the army to as high a point as possible. The officials and monks and other people of means brought horses or provisions, while the walls of Song-do were guarded with jealous care.

In the very first engagement the Koryŭ army was crumpled up like paper and one of the leading generals was killed. The "Red Heads" sent a letter to the king saying "We have ten million men and there is no escape for you except in prompt surrender." It seemed true, for the invading army swept like a cyclone though the north, and in Song-do panic reigned. Flight seemed imperative. The women and children belonging to the royal household were sent away first and the king was about to follow, when the defeated Gen. Yi Pang-sil came hurrying in and implored the king not to run away but to rally the people about him and stand the siege. The king went to the center of the city, "Big Bell Street," and submitted the question to the people, asking whether they would rally round him. Just two men responded. This settled the matter and the king and queen, each on horseback, rode out the south gate, while behind them came a weeping crowd of old men, women and children. Such was

the confusion that parents lost their children and families were scattered. The king's escort consisted of only ten men. When he arrived at the Im-jin river he sent messengers in all directions summoning all loyal soldiers to rally round him.

The northern savages swept down upon the devoted city, sat down in its palaces and gave themselves up to every form of excess. They feasted upon the cattle and horses, hanging their hides upon the city wall and pouring water over them and letting it congeal, thus preventing the citizens from making their escape from the city clandestinely.

The king in his flight carried terror with him, for the people thought the enemy would be in hot pursuit; so they scattered in every direction. This displeased the king so much that when he arrived at the capital of Ch'ung-ch'ung Province he imprisoned the governor. From that point he hurried southward as far as Pak-ju, now An-dong, in Kyŭng-sang Province

Day by day the horrible orgies of the savages in Song-do increased in barbarity. It is said that they cooked and ate little children and that they cut off the breasts of women and fed on them.

In the midst of these vicissitudes the king appointed Chŏng Se-un as general-in-chief of all the Koryŭ forces. He was a wise and loyal man and was ever thinking of ways and means of checkmating the invaders. He advised the king to send out a general letter encouraging the people and calling all the soldiers to rally to the defense of the country. The officials were also encouraged and made to feel that their utmost endeavors must be put forth in the good cause. The generals were all exhorted to do their best and were threatened with death in case they proved unfaithful. So the campaign was opened. The savages had looted all the towns about Song-do and had taken Wŭn-ju and killed its prefect. They also went north to An-byŭn in Ham-gyŭng Province where the people pretended to surrender, but, having gotten their conquerors intoxicated, they fell upon and killed them. The same tactics were tried in Kang-wha with equal success.

Gen. Chŏng Se-un now appeared before Song-do with 200,000 troops. These figures must surely be an exaggeration.

tion for we can hardly suppose Koryū able at that time to put that number of men in the field. Snow and rain added to the difficulties of the situation. A spy returned and said that the troops of the enemy were massed inside the South Gate and that if a picked body of men could gain entrance somewhere and attack them from behind they could be easily overcome. At the dead of night a picked body of horsemen gained admittance somewhere in the rear of the city and fell with fury upon the garrison. At the same time the main body advanced to attack the South Gate. The savages, not knowing the size of the attacking force and being surprised from behind were thrown into confusion and attempted to run away. Gen. Yi T'ā-jo distinguished himself by pursuing and capturing Kwan Sūn-sāng the leader of the hostile force. In this stampede the routed savages trod on and killed each other by hundreds. In the center of Song-do the dead were piled in heaps. It is said, though it must be an exaggeration, that 100,000 men perished miserably on that night. As a result of this battle several Mongol seals which the savages had taken in previous fights with the imperial armies, were recovered.

Some of the generals advised that a remnant of the enemy be spared; so the Sung-in and T'an-hyūng gates were thrown open and Pa Tu-ban and his remaining followers hastened out and made for the Yalu River.

It is related that during the fight on that eventful night a body of Koryū troops collided with a company of the enemy and a mêlée ensued near the East Gate, where the soldiers trod on each other. Gen. Yi T'ā-jo was there and was stabbed in the back with a spear. Finding himself in extremely narrow quarters he drew his sword and, hewing a path through the enemy, leaped the wall, horse and all, for he was in the saddle. The spectators thought he was a spirit. A volume might be filled with the stories of the wonderful achievements of this man, but most of them are figments of the imagination, invented at a later period to add lustre to the name of the founder of the dynasty.

The capable leader Gen. Chōng Se-un, met the fate which has been the curse of Korean history from the beginning to the present time. Kim Yong-an, a jealous official,

forged a royal order for his execution and sent it to Gen. An U who promptly carried it out. When the king learned of this he thought it was an incipient revolution but soon the other generals joined in a letter to His Majesty saying that it had been done because the murdered man was a traitor. The king accepted this as true and rewarded the murderers.

The fortress of Sang-sŭng near the Tu-man River had long been under Mongol control and was governed by a Koryŭ renegade Cho Whi and afterwards by his descendants as a hereditary fief. Now when Koryŭ once more assumed control, Cho So-sŭng, the then chief of this anomalous settlement, fled to Mukden where he joined the banners of a wild tribe under the lead of Nap-t'ap-chul, and proposed to them to make a raid into Koryŭ. This they did, crossing the Yalu and ravaging as far as Puk-ch'ŭng and Hong-wŭn. This promised to become a serious matter, but the difficulty of the situation for Koryŭ was increased tenfold by a fresh invasion of the south by Japanese. The king was on his way back to Song-do when news of these two disasters reached him. Things looked desperate, but to add to the hopelessness of the situation the same Kim Yong-an who had murdered Gen. Chŏng now compelled the king to kill Gen. An U on the ground that it was he who had killed Gen Chŏng. The monster then proceeded to killed his own brother, and induced the king to put to death generals Yi Pang-sil and Kim Teuk-pä, two of the best surviving generals. It is a wonder that Gen. Yi T'ä-jo was spared. Song-do had been so roughly handled that the king feared the historical records would be lost or destroyed; so he now sent men to look them up and put them in a place of safety.

The wild Nap-t'ap-chul having been so successful in their first venture, now once more entered Koryŭ territory and as the general sent against them was not able to check their advance Gen. Yi T'ä-jo was appointed to this place. The enemy was encamped in Hong-wŭn in Ham-gyŭng Province. Gen. Yi attacked them there and routed them with a loss of 1,000 men. Near Ham-hung they made a stand and defended themselves desperately, but he soon had them in full flight once more. Taking 600 picked cavalymen he pursued them to Ch'a-ryŭng Pass and secured another victory. Only one

of the enemy fought well. This man fought aways in front of Gen. Yi. The latter feigned flight to draw him on and then suddenly turning attacked his pursuer and laid him low with an arrow from his unerring bow. The women who followed the camp of the invading army came out and taunted the men saying "You have overcome everyone but these Koryū people; them you cannot conquer. You had better retreat and make for home." The enemy called a truce and told Gen. Yi that they had come not to attack Koryū but the "Red Heads." This was a mere ruse to save time. Gen. Yi knew this and drawing an arrow to the head shot one of the leaders of the enemy through the body. At last he gave orders to his archers to shoot the horses from under the enemy. This decided the battle and the Nap-t'al-chul sued for peace. In recognition of these services the king appointed him general of all the forces in the north. The general then proceeded to annihilate all the colonies and settlements of the obnoxious Nap-t'ap-chul throughout the entire north, and having placed them where they belonged, showed them that their only hope was in making a lasting treaty with Koryū. This they were quite willing to do.

As the king came slowly north toward the capital the officials urged that Song-do was too small for the capital and too near the sea to be well protected from the Japanese corsairs. They therefore urged him to remain for a time at Ch'ūng-ju, and he gave consent.

And now, strange to relate, Quelpart, at the instigation and under the leadership of Ho-dok-ko Pul-wha, who had been stationed there three years before to take charge of the horse-breeding industry, revolted from the sway of Koryū and became at least nominally a part of the Yuan empire.

In order to reward the soldiers who had done such good work in the north the king levied a special tax on the people which they gave with such poor grace that they called it the "tax without reason."

In 1362 the emperor of China, led to it by the empress, whose seditious relatives had forfeited their lives in Koryū, proclaimed one Hye, called Prince Tok-heung, a relative of the king, as king in his place. But Koryū well knew that

the old time power of the Mongols was gone and so prepared to resist the order.

Early in 1363 the king at last re-entered his deserted capital. A strong force was sent north to guard against the pretender and an envoy was sent to Peking to ask why there were two kings for Koryŭ. The emperor replied that the newly appointed one was the right one and that he must be received in Koryŭ. To this the envoy replied "Though you kill me and smear my blood upon my clothes I will not accompany the pretender back to Koryŭ." The emperor praised the envoy's bravery and did not insist upon the demand.

A Koryŭ official named Kim Yong-an, whose evil deeds we have already related, now desired to kill the king and bring in the pretender. A eunuch, An To-jok, knew of the plot and on the appointed night personated the king and was killed by the assassin's hand. The plotter was forthwith seized, drawn and quartered and his limbs were sent throughout the land as a warning to other malcontents. The emperor was urged to send the pretender as a prisoner to Koryŭ but of course he refused. Not only so, but he also ordered the king to send the royal seals to Peking. The king refused and began preparations for defense against a possible invasion.

He did not have to wait long, for with the opening of the year 1364 a Mongol army 10,000 strong crossed the Yalu and besieged Eui-ju. In the fight at that point the Koryŭ forces were completely routed, though not till after great valor had been shown by Gen. An U-gyŭng against overwhelming odds. The Koryŭ forces retreated in disorder to An-ju. Panic prevailed among all the people of that section for they thought the horrors of the former Mongol invasion were about to be repeated.

The king sent Gen. Ch'oe Yŭng with a considerable force to An-ju where he made all his generals swear to stand by the colors to the last. He executed a number of fugitives as an example to the rest and soon succeeded in restoring some semblance of order in the camp. Gen. Yi T'ă-jo was ordered with 1,000 soldiers from the northeast province to An-ju. Also generals Yi Sun, U Chae, and Pak Ch'un were ordered to the same point, and the army thus consolidated

assumed large proportions, but the men were miserably dressed and fed, and the death rate was high. Desertions were of frequent occurrence.

Gen. Yi T'ā-jo's influence in the northeast is proved by the commotion that followed when he left. The remnant of the Yŭ-jin tribe, led by Sam Seun and Sam Ka seized the whole of this northeast and the people were longing for the return of Gen. Yi. These two Sams were cousins of Gen. Yi and they had fled beyond the northern border and joined the wild Yŭ-jin folk.

The combination of the generals gave great confidence to the troops and when the battle was joined at Chōng-ju the Mongol forces were badly defeated. A Mongol general's body was taken and sent all about that section to encourage the people and make them believe their troubles were near an end. Gen. Yi blamed the other generals for not following up their advantage and they became angry and said "If you are so brave, you had better try it yourself." So the very next day he led the army out and surrounded the Mongol forces at Su-ju near the sea, where another glorious victory was won. That night the remnant of the Mongols fled back to the Yalu. Gen. Yi gave chase and it is said that only seventeen of the Mongol army got back in safety across that Rubicon of Korea. This done, Gen. Yi returned to his northeast province and drove back to their haunts the wild tribe who had taken advantage of his absence.

Gen. Yi T'ā-jo was steadily rising in favor although like Wang-gōn he wisely stayed as far as possible from his royal master. The king now conferred upon him the title of Mil-jik-sa which means "The Messenger who Restores Confidence and Firmness."

The Japanese had not ceased their incursions. Only a year had passed since 200 boat loads had ravaged the southern coast and now a like number swept the island of Kal-do in the south, so that from many a district no revenue rice was forthcoming. It is to be feared that this was the principal cause of uneasiness in Song-do—the loss of revenue. Troops were sent and a fleet of eighty war boats to guard the coast and to covoy the revenue junks, but these unexpectedly fell in with a Japanese fleet and were all lost. This disas-

ter caused a panic among the people of Kang-wha and Kyo-dong Island. The governor of Chül-la Province came northward with troops guarding the revenue but he too met Japanese and lost all the rice and half his men.

This same year 1364 a Mongol official told the emperor that the king of Koryü ought to be allowed to retain his position; and the emperor listened to him. The renegade Ch'oe Yu was sent back to Koryü where he was imprisoned and executed. The Koryü envoy Yi Kong-su also returned from Peking. A very neat story is told of him. As he was pursuing his way across a wide plain which seemed to have no inhabitants he was obliged to feed his animals with the standing grain. When he was preparing to resume his way he took a bolt of linen and wrote upon it "The price of grain," and left it among the standing barley. His attendants said, "But the owner of the grain will never get it. Someone will steal it." The envoy replied, "That is not my affair. I will have done my duty." The king wished the emperor to send the would-be king to Koryü but to this consent was not given.

The Japanese crept nearer and nearer to Song-do with every new expedition. They went into the temple to the dead and carried away a picture of the king. It was with great difficulty that they were dislodged and driven away.

In 1365 when the queen was confined the king ordered the monks to worship on every mountain top and at every monastery to ensure a safe delivery, but all to no avail. She died in giving birth to the child and the king was inconsolable. Treasure was poured out like water to make the funeral the most imposing that had ever been seen in Koryü, For three years following the king ate no meat.

It was in this year that the king had that singular dream which led to such disastrous results. He dreamed that someone attempted to stab him, but a monk sprang forward and by intervening saved his life. The face of this monk remained stamped on his memory. Soon after this he met a monk, Sin-don, whose face was the same as that of the monk who had saved his life in the dream. He was the son of a slave in Ok-ch'ün Monastery and he was looked down upon and despised by the other Monks. The king took this Sin-

don to himself, raised him to high position and lavished upon him wealth and honors. As a fact this Sin-don was a most unprincipled, licentious and crafty man, but always when in the presence of the king he assumed the sedate demeanor of the philosopher and for many a year completely hoodwinked his royal master. The other officials expostulated in vain. In vain did they urge that this monk was a beast in human shape. The king considered him well-nigh inspired. He believed that it was jealousy that prompted their antagonism and rather enjoyed getting an outsider in and showing them that office and honors did not always go by inheritance. This new favorite soon began to urge the banishment of this or that official and the king always complied. On this account the feeling against him rose to such a pitch that the king was obliged to send him away for a time lest he should be killed. He remained in this retreat until the king had put to death some of his worst enemies. At last the king sent and recalled him; but the crafty man answered "I cannot go back. It is not right that I should hold office." When the king reiterated his pressing invitation the monk replied "I am afraid that you will listen to my enemies." To this the king made answer "I swear by the sun, the moon, the stars, heaven and earth that I will listen to no one but you." So the wily man came back and from that day completely dominated the king. He exaggerated the faults of his enemies and so gradually supplanted them with his creatures. It is claimed of him that he built a dark vault-like room where he indulged in almost incredible excesses. He gave out that he could cure barrenness, and by his evil practices brought down upon himself the maledictions of the whole people. The king alone would believe no ill of him. He said he was the greatest prodigy in the world.

At this time the Mongol empire was on the verge of its fall and Koryŭ envoys found it impossible to force their way through to Peking and so were compelled to desist. It is a noteworthy fact that though Koryŭ hated the Mongols she nevertheless held fast to them till the very last moment.

At this time it happened that the king was without an heir and both he and the court were anxious about the succession.

